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A WARNING AND TESTIMONY FROM THE LORD

Who Lives and Abides forever,

That all that have known the Lord get into the Name of the Lord, therein only to have their Confidence.

And that all such who have truly known him, who is the great High Priest, wait upon the Lord out of Self, in the true Light that sheweth every Thought and Reasoning, for the buddings and bringings forth of the Spiritual Rod of his Strength out of *Sion*, in his holy Tabernacle and Temple, whose Fruits being brought forth praise him in the midst of the Church World without End.

By Humphry Woolrick.

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A Warning and Teſtimony from the Lord, who Liveth and Abideth forever, &c.

FRIENDS;

WHo is that happy Man or People, that are in ſuch a happy State and Condition to whom the Lord's Power is a Hedge and Walls of Salvation, as it was to the Juſt and Upright Man *Job*, who put on Righteouſneſs as a Garment, and whoſe Crown was true Judgment, who feared the Lord, and eſchewed Evil; Was not his Root by the great Waters? and did not the Dew lie upon his Branch? Did not the Lord give him according to that good man's Bleſſing, the Fatneſs of the Earth and the Dew of Heaven? Was not the Secret of God with him, and his Glory freſh in him? who did not ſet before his Eye any Evil Thing, but put it all away from his Tabernacle (with his holy Eye) which had brought Death, and filled the Temple of God with Darkneſs: for whilſt *Solomon* ſaw with that Eye, he drove away the Evil from his Houſe; then he ſaw it was the Slothful's Vineyard that was over-grown with Weeds; he ſaw alſo the Place of Judgment and Tranſgreſſion was there; the Place of Righteouſneſs and Iniquity was there; read *Iſaiah* 5. to the 8th verſe: ſee what the Lord would do to his Vineyard, *I will take away the Hedge thereof* (ſaith he) *and it ſhall be eaten up; and break down the Wall thereof, and it ſhall be trodden down; for the Vineyard of the Lord of Hoſts is the Houſe of* Iſrael, *and the Men of* Judah *his Pleaſant Plants*; from whom (after all his Labour upon them) he looked for Judgment, but behold Oppreſſion; for Righteouſneſs, but behold a Cry; and for this Cauſe have many great and fair Houſes and Buildings been left deſolate without

Inhabitants, even for want of the Judgment of Truth being executed within their Gates.

But consider; could the Devil, or them that are Co-workers with him, get over this Hedge, which the Lord made about *Job*, to touch him or any thing he had, until the Lord gave them leave, that so his Patience and Faith might be tryed and proved as Gold is tryed in a Furnace of Earth, and he come out more pure, as he himself said on this wise, *I know when I am tryed I shall come forth as Gold:* and his most holy Faith and Patience, which the most holy and living Word was the Author and Finisher of, might be found to the Glory and Praise of God, whose Kingdom and Dominion rules over all, and he himself our First and our Last, before and above all in the Hearts and Souls of his People, might be God, blessed, admired and praised in the midst of that House, whose Walls are Salvation World without end; as *Solomon* saith, *To do Justice and Judgment is more acceptable to the Lord than Sacrifice:* Such that neglect it I know may force themselves to Sacrifice, like *Saul* in the Trangression; but *Samuel* told him, *It was a Foolish Sacrifice*; *Behold,* (saith he) *to Obey is better than Sacrifice, and to do his Will and Commandment than the Fat of Rams, or all these, which thou sayest the People have brought to sacrifice to the Lord my God in* Gilgal: For, who keep not their own Hearts clean, all they do is unclean as to them; and therefore unto *Cain*'s Offering, nor the Hypocrites long Prayers and Praises, which are out of the living Spirit, out of the clean thing, the Lord hath no regard; and this is one with the Apostle's words, which saith, *To the Pure all things are Pure*; and why so? because it never leads into any Sin or Impure Thing; all that is an Effect of Man's departing from the Living God, his going out from His holy Will and Counsel, which ever purifies and keeps the Heart clean, and sanctifies throughout.

But saith the Apostle, *To the Impure all things are impure*; nay further, *Whatever is not of Faith, is Sin*; the Prayer and the Ploughing of the Wicked is Sin, because their Hand is not to God's Plow, which should plough up the Fallow and Thorny Ground of their Hearts, that so the Plant and Lilly of God might

might grow, and the Man-child whoſe Name is the Branch might grow and ſpring up upon the holy Hill of *Sion* to Reign before the Ancients gloriouſly, which is his right and place, the Father who is greater then all hath allotted him, and into whoſe Hand he muſt deliver his Kingdom, that he may be ſeen and known to be all in all, and that all the various Miniſtrations and diverſities of Gifts he hath given to men, be effects of his goodneſs, for the perfecting of the Saints untill we come to this holy fulneſs, which is all in all in his holy People, who by him for his great Mercy ſake, wherewith and wherein he loved us when we were Enemies, hath and doth waſh from all Sin; and ſo in that that is without Spot or Putrefaction comes the Church to be cleanſed, and preſented to God without Spot or Wrinkle or any ſuch thing, in and through that which is all fair and altogether lovely, and hath no ſpot in it: and you that know this you know the Golden Altar & the hidden Manna ye eat of, and the holy Incenſe, in which the Lord ſmells a ſweet Savour; and the holy and pure Hand of the holy and pure Angel, through which it aſcends to the holy Lord God, as did the holy Apoſtle, Offerings which the Unholy and Sinners in Heart have no right unto; and this Altar muſt be known in the Heart of his Kings and Prieſts, and they do know that this holy Altar is raiſed through the true Fear & Awe, and in the Name of the Lord; *For they that Fear* (as ſaith the Prophet (which Fear is to depart from Evil) *their Heart ſhall be enlarged, and their Underſtandings ſhall be opened*; their Ear and their Eye that was ſhut, and cloſed up as within a Cloud of Darkneſs ſhall be opened, becauſe the Abundance of the Sea ſhall be converted to them; for they be come to that one, in which God reconciles all things to himſelf, whether they be things in Heaven or things in Earth; and bleſſed are they of the Lord God that made Heaven and Earth that read and underſtand, & wait to witneſs in a daily Croſs to ſelf theſe things; for they are the Redeemed and the Bleſſed of the Lord, and their holy Offſpring with them: And my Heart is overcome with the Goodneſs and tender Mercies of the Lord, in which I ſend this Epiſtle abroad, but more chiefly to all you who be found in the Spirit of Oppoſition, and Gain-ſaying the Order of the Power, and thoſe things

things which be no other but Effects and Branches thereof, and the good Order which is in the God of Order, and the things which be Lovely, and of a good Report, and which have Praiſe and Virture in them; and be good before the Lord, and before his Saints, yea, and before all ſober People. My Deſires to you all, in the Love of our Lord Jeſus Chriſt (even you who be not Violently Willful, reſolving to go on, becauſe you have begun) to refrain your ſelves from this evil Work, and turn to the Lord, from whom indeed you have ſwarved aſide, and turned your back, as did the men of *Ephraim* in Battel, who kept not the Covenant of God, but dealt falſly with that which ſhould have made them ſtronge and wiſe, and given them counſel how to order the Battle; for the Trumpet alwayes gives an uncertain Sound, where the Covenant of God is not kept.

I do deſire you to come down out of your own Wiſdom, Thoughts, and Reaſonings out of the Houſe of your Imaginary, wherein ye by ſearching can never find out God, nor the things of God, as in him and his People they are: Oh! come into a perfect ſtillneſs of Mind, and be not as the Horſe and Mule without the good Underſtanding; and humble your ſelves under the mighty Hand of God, who would not the Death of any that dye in their Sin, but rather they would turn, and that Iniquity might not be their Ruin; and wait upon him in the Singleneſs of Heart, which cannot be done by you, but as ye take up a Croſs daily, which will Humble Self, and make it of no Reputation, as did Chriſt Jeſus, and then will the living Father hear you, and in things you know not he will teach you; and as he ſhews you that ye have done fooliſhly, do ſo no more; your own Souls good is concerned in it: I ſpeak as one that ſeeks your good, and will not do nor take that Evil Way which ſome of you have done to me, whoſe Tongues have deviſed Evil, like a ſharp Raſour, ſpeaking deceitfully; for I ſay, Wo to me, and all that can rejoyce to ſee their Enemy fall, or tread upon him when he is down, that vaunteth himſelf, and is puffed up at the Sin of others, and mourneth not rather for ſuch that have ſinned, that God may give them Repentance to the acknowledging of the Truth, and that doth not in the midſt of Judgment remember Mercy;

Mercy; and that rather Loving-kindneſs from the Lord may over-ſhadow ſuch: And ſeveral of you being Aged men, having done and ſuffered much on the Lord's Account, I would not have you to loſe that full Reward that is in God, or have your good Deeds blotted out before him; for you know, in the Day we Sin, Death will enter, and Darkneſs will darken the Underſtanding; and who can ſee the Lord, when our own Sins hide his face from us? But that you may come to dye the Death of the Righteous, and that your Laſt End may be like unto his, that when you come to receive the Sentence of Death, as did *Hezekiah* from the Spirit of God in the Prophet, you may then ſay with him (and not Lye) *Lord, thou knoweſt how I have walked before thee with a Perfect Heart, and have done that which is right in thy Sight:* This is my earneſt Deſire and fervent Prayer to the Lord for you; for my Heart Lamenteth, and a breaking Pity there is in the Bowels of my God towards ſuch that have once taſted how good the Lord is, that they ſhould turn out of the Way of Peace into By-pathes and Crooked-wayes, where the Serpent is Leader and Teacher, who is a Teacher of Lyes, of Slandering, falſe Accuſing and Back-biting ſuch as love the Lord and hold their Integrity, as if they were the worſt of men, and greateſt Apoſtates; whereby the Way of God, and his Truth, which is a perfect Guide, and a Shield and Buckler comes to be blaſphemed by your means, who are glad to take hold of looſe men to help you, to run them down whom God will build up; and to deſpiſe thoſe things as Idols, which are no other but effects as Branches and Leaves of the good Spirit of God; but alas! will not this Covering be too narrow to hide you? Can you ſtretch your ſelves upon this Bed long, where ye lie at eaſe above the Witneſs of God? not regarding the Afflictions of *Joſeph*, nor the Sighing of the Poor, nor the Cry of the Needy! but are become one with that Spirit, which makes it to Cry and Sigh in ſecret, for your Pride and High-mindedneſs, who are become Full, Rich and Wiſe, and ſay you *ſee*, too like thoſe fat and full Cattle, whom the Prophet ſpeaks of, whom the Lord would feed with Judgment, who had indeed drunk of deep Waters, as many of you have done, but now are fouling them with your

feet;

feet; and have eat of the fat Pastures, but be treading down the Residue thereof with your feet; but Wo be to you that be filled after this Manner, to kick against him that fed you, that have any thing in your Heavens, but the living and true God, or in the Earth that ye have desired, or set up in your Hearts in comparison with him: Ye have played the Prodigals part with your Portion, and be gone out from that living Root and Spring, that first divided to you goodly Talents, that for the Lord, and not for Self, ye should have improved: I say, out of Humility, and that living Fear and Dread of God, that was at first in the Heart, be many gone, who be wise and honourable, but not in the true Wisdom nor Honour, to whom the Apostle spoke in his day; *Ye are Honourable, but we are Contemptible and Despised; ye reign as Kings (even above the true King) without us: I would to God ye did reign, that we might reign with you*; and to whom Christ spoke when he wept over *Jerusalem*, where great and mighty Works had been done by him, and in whom great Salvation was wrought for the poor of the Flock, and for the weak and diseased, who saw a true need of a Physician, and saw their Sickness and Sore, their Bruises and putrified Wounds, which could not be bound up nor healed by another hand than the Lord's, which is not shortned this day; Glory, Glory, Praises and Thanksgiving to him be given in the midst of the Church, for his Mercies which endure forever; who made bare his holy Arm that brought Salvation, and caused his Day of Salvation, in which *Abraham* rejoyced and was glad, to spring forth in this our Age and Generation, for his Mercies sake that endureth forever, that we might tell to our Children, and they might tell to another Generation what the Lord hath done for the poor of the Flock that waited upon him, who hath the living Words that be Spirit and Life, and give Life to all that believe and receive them, which thing is true in him, as God is true forever; and in them also, who have an Ear open to hear, as *David*, and all the holy men, the Prophets and Apostles had, to hear him who speaketh in Righteousness, and maketh War in Righteousness against all Unrighteous Spirits of men, by whom the Man of Sorrow, that hath been acquainted with Grief, hath deeply suffered, and doth still suffer in their mortal Bodies, who know and love him, and

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be filling up the Sufferings of Christ, that are yet behind, for his Bodies sake, the Church.

And this I say, for the Encouragement of all who love Justice and Equity, to see it run down our Streets, to sweep away all that's loose and filthy, and to make clean and white, even as a Flock of Sheep newly come up from the Washing; you that have suffered, or do yet suffer for Righteousnes sake by Unruly and Unreasonable men, who hold not the Head, nor the Mystery of his Faith in a pure Conscience; be ye not afraid of their Revilings which comes on you, by such as are turning back again into *Egypt* in their Hearts, and making themselves By and Crooked Pathes, and a wider Way to dwell in, than that which the pure God owneth, or giveth or walks with his People in, to their great Joy and his own Glory; who be the men that have Eyes and see not, as God sees (who hath not Eyes of Flesh, nor sees not as Man sees) that cause the Just and Innocent to suffer by their Slanderous and Reproachful Tongues, who are not afraid to speak Evil of Dignities, and Dishonour them, (as Christ said to the *Jews, whom his Heavenly Father did Honour*:) I say, as any ones Sufferings abound by these men, who are against Justice and Equity, and against good Orders, and so against our God of Order, so shall your Consolation abound, and your Comforts be renewed, as the Morning upon the Mountains; so that you will not be weary nor faint in your Minds, whilst the Eye is to the Lord only, neither shall this heavy Work of yours (which be doing Gods Work diligently) become a burden too heavy for you to bear, because of the Hand that helps, and the Everlasting Arm that is underneath all, to sustain and uphold all that love him, and dare not be negligent in the Work of God's House and Vineyard for their Lord and Masters sake, who is calling all out of the Idle state, to be workers together with him therein, and Counsellors with him, who is the First, and the Last, the only Potentate, the Wonderful Counsellor, the Everlasting Father, and King of all our Peace, which every one of his true Subjects ought to see diligently kept in his Church, which is his House. But as for the Weeds, Thorns and Bryars, which, as *David* saith, be the Sons of *Belial*; and which I say be Co-

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workers with their Prince of Darkneſs, who in all Ages ſtands ready as a Red Dragon, filled with Wrath againſt the Rule and Government of the Man-Child, whoſe Right it is to Rule; and he ſhall Rule for evermore, when the Wicked, our Enemies ſhall be brought under; they ſhall be caught in their own Pit they have digged for the Innocent, and in their own Net which they have privily laid for others, ſhall they be taken, and they ſhall be ſilent in Darkneſs.

But if theſe things grow up amongſt us, how will the Wayes and Walks be prepared and caſt up, in which the Lord delights to dwell and walk with his People? Doth not he walk in the midſt of the Golden Candleſticks? And is it not through the Golden Pipes that the holy Oyl runs from God, and empties it ſelf into the Souls of all ſuch that love God's Charge, ſo as to keep it, which is to judge his Houſe, that they may be with him on his Throne, who is the chief Judge, judging with him and with his Spirit of Judgment, which is a free Gift from him, which he hath promiſed to give to them that ſit in Judgment, and walk by the way of his Righteous Judgments, and ſuch as be of *Moſes*'s Mind, of *Paul*'s Mind, and of *David*'s Mind, that the Righteous Judge in *Iſrael* he hath ſaid, *He will never leave them nor forſake them:* Hearken what a pure Mind was in all theſe three men for Juſtice and Judgment; the Subſtance of their Words I ſhall hereafter inſert for your ſakes, who have either loſt your Zeal for Juſtice, or that be climbed up above the Door, the meek Spirit, into God's Houſe to tread his Courts, to offer your vain Oblations, to ſtop Juſtice and Judgment from running down as a River, even as *Corah* and his Company, with their Cenſers, their Incenſe and Offerings with an intent to withſtand the holy Spirit and holy Offering in the holy Men, *Moſes* and *Aaron*; this is ſeveral of your States and Conditions, as before the Lord, who hath ſhewed it me, and that ſearches me, and ſees my end in writing to be your Salvation, and Deliverance out of your own Net and Pit; and what are ſuch better than *Balaam*, who had ſeen the Viſion of God, and had his holy Will and Counſel revealed to him, *That God was not minded to Curſe, but to Bleſs* Iſrael *his People altogether*; and yet after this he would fain have

Curſed

Curſed them for a Self-end, even for the Rewards ſake of Unrighteouſneſs, which *Balack* King of *Moab*, and Confederate with *Amelcck*, another Unrighteous People had promiſed to give him, and to promote him to very great Honour, if he would come and Curſe but the uttermoſt parts of *Iſrael*.

So *Balaam* went into the Error (as *Peter* ſaith of him) when he went to ask Counſel of God for a Wicked End, whom the Lord anſwer'd according to the Idol he had ſet up, & bid him, *Go*; but his Way was perverſe before the Lord, and his Heart not right in his ſight, who knows and ſees full-well what is in the Darkneſs of man's Heart; but the Dumb Aſs ſpeaking with Man's Voice told the Prophet of his Madneſs, and yet he would go from place to place with his Offerings, with his Maſter *Balack*; for with *Balaam* he and his Promotion was eſteemed better than the Lord, his Counſel and People, juſt like *Baal*'s Prophets, who cryed Peace to the Wicked, at whoſe Table they did eat; and like too many of our Pariſh-Maſters and Prieſts, who ſpeak Peace even to all which put into their Mouthes, and againſt the reſt they prepare War, although with God in Jeſus Chriſt they be in Reſt and Peace: But Wo to them from the Lord that rejoyce the Wicked, and make the Heart of the Righteous ſad with their Lyes and Lightneſs, that be puffr up in their Fleſhly Mind above the Fear of the Lord, where their Tongue is not bridled, but what they liſt almoſt they can ſay; they can pervert and wreſt words and things to gratifie the Evil-doer, and to condemn the Innocent, although it be to their own Deſtruction, and to the darkening the good Underſtanding, till they be paſt feeling of the holy Spirit to lead them out of Darkneſs, the Land of the Shadow of Death, where the Firſt-born of Death rules and reigns without any good order; and in this Confuſion ſaying in Word, and gain-ſaying in Deed, with your Words as ſmooth as Oyl, but War in the Heart; of that Seed and Spirit ye are joyned to and led by againſt the very Heart of God, and his Light and Life which his People live with him in; and yet can cry, *You have nothing but Love in your Hearts to all*, when the Poyſon is ſlung out before againſt the holy Child, and againſt his holy Government and Order in his Church, which all the Up-

right in Heart delight to ſee, and in which the Apoſtle rejoyced when he wrote to the Church after this manner, *I am rejoyced greatly to behold your good Order, and the Stedfaſtneſs of your Faith in Chriſt Jeſus.* And again, he ſaith in another place, *Now we live, if you ſtand faſt:* And what muſt they ſtand in, but even in that holy Liberty which God (who is not a God of Confuſion, but of Order) gave them, which is but one, and of one Mind in all, and all that be led by it, and ſtand in its Counſel, they be by it made of one Mind, Heart and Soul, there is no Diviſion nor Rent amongſt them; for they all be for Chriſt their Head, who purely put on and keep within this holy Veſture and Garment, although ten thouſand times ten thouſand together, this Holy Order that is in the Power being obſerved, we have all but one Spirit, the Author of our Faith and of our Hope, which is but one, and ſtands in one, and makes all of one Heart and Mind, having all things common, where we all ſpeak one and the ſame thing, where we all ſeek the things that be Jeſus Chriſt's, and not our own; theſe ſhall not hit each other, nor break their Ranks; nor fall before their Enemy when he ſhoots ſore at them, that they might fall and never riſe again; but they that put on this holy Garment, muſt be girt about with Righteouſneſs alſo, and out of the Armoury of God, which is built as the holy Tower of *David*, where be the Shields of thouſands of holy Men and Women, which they wore and put on in their time of War and Diſtreſs; but when the War was ended, and Peace with God proclaimed over their Enemies, the World and the Devil, then they laid them down there again, giving Glory to God and the Lamb, whoſe Weapons they were, crying, *Thou and the Lamb are worthy to have the Praiſe and the Honour of all our Salvation and Deliverance now and forever and ever.*

And ſo I come to re-mind you of thoſe Scriptures which ſome in their Darkneſs ſay I ſlight, that ye may ſee whether you be in the ſame Love thoſe holy and true men were in, or in that Love that is of the Spirit of this World, that's Enmity with God; for they ſaid, even *Paul* and *Moſes*, *Thou ſhalt not hate thy Brother in thy Heart, nor ſuffer Sin to lie upon him; but thou ſhalt in any wiſe rebuke thy Brother:* and this is the Love which

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the Lord owneth, and which he himſelf is the Author and Root of, which hates the Evil, and loves the Good, and loves to ſee it exalted in Righteouſneſs and in Judgment, over all Deceit of Men, that be Cunning and Crafty, inventing Wayes to hold the Truth in Unrighteouſneſs, and to preſs into the Kingdom and holy Inheritance among the Saints in Light, but yet have not known the holy, equal and juſt Law of God fulfilled in them, which fits and makes meet to inherit it.

And *Paul* ſaith, who was a man that dyed daily to the Love, the Friendſhip and Faſhions of this Evil World, through the Rejoycing he had in Chriſt Jeſus, the true Light (he had Power to do this) and to teſtifie what manner of Love the Love of God was; and ſaid, *Let Love be without Diſſimulation; abhor that which is Evil*: or as *Peter* ſaith, *Hating the Garment ſpotted of the Fleſh*.

And now hear ſome of the Sayings of *David*, who hearkned to the Lord, and to his words, which were pure words, to his Precepts and Statutes, which were Life to his Soul, and rejoyced his Heart greatly; nay, ſaith he, *I took the Teſtimonies of the Lord for my Heritage in the Houſe of my Pilgrimage, and all thy Precepts were before me; and I did not put away thy Righteous Judgments from me: more are they to be deſired (by me) than Gold, yea, than much fine Gold: and at Midnight will I ariſe to praiſe the Lord, for his Righteous Judgments; for* Sion's *Children, which be God's Children, they be ſaved through Judgment and Righteouſneſs.* So you may ſee who be turning Judgment backward with your feigned Love and Pity, like old *Ely* to his Sons, whilſt they were in the Tranſgreſſion, whilſt he that made them would not have Mercy on them; and he that formed them from the Womb, as it were, to be his Servants, and to wear an Ephod and a holy Prieſt's Garment before him; but ſeeing his Covenant was broken by them, and the Sacrifices kicked at, which he appointed in his Habitation, therefore would he ſhew them no Favour, but judged them and their Father's Houſe forever.

But how did this good man *David* love to be judged, ſearched and tryed by the Lord! he was afraid of his Wayes, like *Job*, leſt there ſhould be any Iniquity in him, hid in his Heart as a ſweet

Morſel

Morſel, and leſt he had not a true Reſpect and Regard to all God's Commandments, which he ſaid *were pure, and gave Light as a Lamp & Lanthorn to his Underſtanding, & to the making Wiſe of the Simple.* And I do beſeech you all, who ſay, *You are led by the ſame Spirit,* to conſider whether the ſame Fruit be brought forth by you in this reſpect, or whether you love it in its Root and Buddings forth; or whether the other thing that's contrary be not budded, even whether Pride be not budded and broken forth into a Rod of Violence, to ſmite the Innocent with, who in true Love dare judge nothing in you but the Bad.

Pſal. 101. *I will ſing of Mercy and Judgment, unto thee O Lord will I ſing; I will behave my ſelf wiſely in a perfect Way: O when wilt thou come unto me. I will walk within my Houſe with a perfect Heart. I will ſet no wicked thing of* Belial *before mine Eyes. I hate the Work of them that turn aſide (from the Path of Uprightneſs) it ſhall not cleave to me: a froward Heart ſhall depart from me. I will not know a wicked Perſon* (& we all in ſo doing ſhall know the Heart of God a coming to us; for I am ſure if we open to him when he judges, he in Bowels of tender Mercy will open to us) *Whoſo privily ſlandereth his Neighbour, him will I cut off. Him that hath a High Look and a Proud Heart, will I not ſuffer; but mine Eyes ſhall be upon the Faithful of the Land, or perfect in the Way, that they may dwell with me. He that walks in this Way, he ſhall ſerve me: he that worketh Deceit, ſhall not dwell within my Houſe: he that telleth Lyes ſhall not tarry in my Sight.* (This was a right mind in *David*, and be not you wrong who be in any meaſure gratifying and giving eaſe to any Lying Slanderous Spirit.) *I will early deſtroy all the Wicked of the Land, that I may cut off Wicked Doers from the City of God.*

Gen. 18. 17. *Shall I hide from* Abraham *that thing that I do? ſhall he not ſurely become a great Nation? for I know him, that he will command his Children and his Houſhold after him, and they ſhall keep the Way of the Lord to do Juſtice and Judgment, that the Lord may bring upon* Abraham *that which he hath ſpoken of him.*

Deut. 33. Read what *Moſes* ſaid of *Levi*; *Let thy* Urim *and thy* Thummim *be with thy Holy One, whom thou aidſt*

didſt prove at Maſſah, *and with whom thou didſt ſtrive at the Waters of* Meribah; *who ſaid unto his Father and to his Mother, I have not ſeen him, neither did he acknowledge his Brethren, nor know his own Children, for they have obſerved thy Word, and kept thy Covenant.* (So here we ſee, God and his Covenant was more than all Relations and Affection.) *They ſhall teach* Jacob *thy Judgments and* Iſrael *thy Law; they ſhall put Incenſe before thee, and whole burnt-Offerings upon thine Altar: Bleſs, Lord, his Subſtance, and accept the Work of his Hands; ſmite through the Loins of them that riſe againſt him, and of them that hate him, that they riſe not again.* And conſider alſo what the Lord ſaid of *Judah*, who was his Law-giver; *Thou art he whom thy Brethren ſhall Praiſe; thy Fathers Sons ſhall bow down to thee:* And *Aaron* was to bear the Iniquity of the Children of *Iſrael* upon his Heart in the Breſt-plate of Judgment before the Lord when he went into the holy Place: and they that be come unto Chriſt Jeſus, who is Judge in his own Houſe, and over his own Houſe in Judgment: They that are one with him do know there is no other way to bear Iniquity, but upon the Breſt-plate of Judgment.

God ſpake to Moſes, *ſaying,* Phinehas, *the Son of* Eleazar, *the Son of* Aaron *the Prieſt, hath turned away my Wrath from the Children of* Iſrael, *while he was zealous for my ſake* (*in Executing Judgment,* Pſal. 106.) *and that was accounted unto him for Righteouſneſs unto all Generations for evermore*) *wherefore ſay, Behold, I give unto him my Covenant of Peace, and he ſhall have it, and his Seed after him, even the Covenant of an Everlaſting Prieſthood,* becauſe he was zealous for his God, and made an Attonement for his People. Numb. 25. 11.

And *Friends,* God loves to ſee Judgment ſtill, even the Judgment of his holy Spirit ſet up in his Houſe and Church, as ever he did: And did not *Saul* loſe his Kingdom for want of Executing Judgment upon *Ameleck*, and *Ely* his Prieſthood, and his Family deſtroyed forever? And did not the Lord make a Promiſe to *Jehu, That his Children to the fourth Generation ſhould ſit upon the Throne of* Iſrael, becauſe he had done well in Executing the Judgment of the Lord upon the Houſe of *Ahab*, who gave up himſelf to do Wickedly?

And

And consider that holy-minded man *David*, how sweet and pleasant a thing it was to see Brethren dwell together in Unity; he said, *It was like to that precious Oyntment that was poured upon* Aaron's *Head, that had so sweet and fragrant a smell; or like the Dew that descended upon the Mountains of* Sion, *where the Lord commanded his Blessings, even Life for evermore:* And *David* knew where the hand of the Evil-doer was not cut off through Judgment, which was a hand of Falshood and Deceit, which Christ saith doth offend, and must be cut off and cast away; he knew this blessed Unity and Fellowship would soon be lost. And so, if thine Eye offend thee, blind it, and pluck it out, through Judgment, this must be done; *For out of the Heart proceeds the Evil Eye, that hunts for Mischief, and watches for Iniquity; for thou were better enter into Life, having one Eye, than having two to be cast into Hell Fire.* So all we that know the Lord, and desire to be true in Heart to him, we know he is a God of Judgment, and that it is through Judgment that Mercy over-shadows; and it is in that just and holy Spirit which leadeth to confess and forsake Sin that purgeth us & cleanseth us from all Sin, and in which we have fellowship with the Father and the Son, and one with another, to our great joy; its not in another thing, but in the true Light that leads out of all Darkness we enjoy this.

And I do desire all that Love Christ Jesus, to love his daily Cross that humbles down Self into the Death; and take heed of that Spirit that would make it void and of none effect in any thing; for that will establish Iniquity by a Law; for have not I my self, with many others, traversed the Wayes of that Spirit that teaches how to make the Cross of our Lord void and of none effect, in things not to be blamed by any man, but him only that seeth the Heart, that hath not Eyes of Flesh, nor seeth not as man sees? But did I ever find Rest or Peace there? which the Lord hath suffered sometimes, that man might see himself to be nothing out of him, and also to magnifie the Riches both of his Patience and Mercy, which the Vessels of Mercy have been a fitting for, to whom be the Glory Eternally, who out of all Names and Things is bringing and drawing the Minds and Spirits of his People to himself, and to that holy Name in his House, and Place.

Place within his Walls of Salvation, that's better than a Name of Sons and Daughters: Oh! into that pure Mind come, that ſeeks nothing but the Lord and the Kingdom that's in Righteouſneſs; that is the Mind forever in Chriſt and his true Followers, in which pure Mind he drew nigh to the Father in the day of his deep Diſtreſs, in which he feared, crying out to him, *If it be Poſſible, Father, let this Cup paſs from me; nevertheleſs, if it may not, unleſs I drink it, not My Will, but Thy Will be done:* And in this Mind, and no other but that which ever cryes, *Thy Will be done*, can we be anſwered; this is that holy and acceptable Will that Sanctifies forever, and where we and all that be helpleſs do find Help and a place of Succour in time of need; for God is a conſuming Fire to that Mind and Spirit that is not ſubjected down into the holy Will of God that Waſhes and Sprinkles the Conſcience from the dead Works, which have no fellowſhip with the living God: And *Cain* offered in that Mind, and the *Jews* prayed in that Mind and Spirit, but the Lord regarded them not, as he did Righteous *Abel*, and the Cry of the Innocent; therefore read *James* 4. 2, 3. *Ye luſt, and have not; ye envy, and deſire immoderately, and cannot obtain; ye fight and war, and yet get nothing, becauſe ye ask amiſs; ye ask, and receive not, becauſe ye ask amiſs, that ye may conſume it upon your Luſts, or that you might lay the ſame out upon your Pleaſures.* So I do deſire you that have known the Lord and his holy Counſel, to ſtand therein, for to ſuch I ſpeak in Tenderneſs of Heart, that ye may not make it void and of none effect by letting your Minds reach out to an eaſier and wider Way, than what the Croſs that mortifies ſelf admits of; for a true Word it is and Redſaſt forever to the Children of men; no Croſs, no Aboliſhing Death, no Crown of Life, no Crown of Glory will Wiſdom deliver to thee; for thou art no Child of Wiſdom that doſt not juſtifie Wiſdom in all her Wayes; thou that canſt own her in ſome, but not in all her Wayes, art not Free-born from above; thou art a Baſtard, and not a Son of the Free-Woman. And *Friends*, that Man or Woman that is not willing to ſtand in the holy Will and Counſel, when it is once known, will hearken to the Witch for Counſel, as *Saul* did: And whoever forſakes the Lord, the

Fountain of living Waters, they will be hewing to themſelves broken Ciſterns; as ſaith the Prophet, *Curſed be the man that truſteth in Man, or makes Fleſh his Arm, whoſe Heart hath departed from the living God. O fooliſh* Galatians! (ſaith *Paul*) *who hath bewitched you, that ye ſhould not obey the Truth? Have you begun in the Spirit? and what do you think to be made Perfect in the Fleſh?* Were not they given up to believe a Lying Spirit, who liked not to retain the Knowledge of the true Spirit? Oh! how many have deſired to bend the Lord in his Counſel, to ſerve themſelves, like as *Baldam* did, who although he once knew that the Lord was pleaſed only to Bleſs *Iſrael* his People, and not to Curſe them; yet for his Promotion ſake, and Luſts ſake he would fain have done it; he went into Error when he went to ask Counſel of God again about that matter, whoſe Madneſs and Folly, and his Way which was perverſe before the Lord, the dumb Aſs reproved: So ſuch as be Convinced of the Lord's holy Way, who love it ſo as to walk in it without any reſervation, be Obedient till the Death, and then will the good Spirit never be grieved, nor with drawn from you; for ſaith the Lord, *Wo be to you when I depart from you*; for about the Throne of God and the Lamb, which is for true Judgment, be many Spirits, even now, as in the dayes of *Ahab*; and they have now, as then, Commiſſions given them to wait on them that wait not on the Lord with a pure ſimple Mind, and to be their Counſellors, who like not to retain God & his Counſel, when he is once known; and this Spirit will become their King and their God, which they ſhall Curſe one day, and look upward as did the Rich and Full Man, who when in his Torment would fain have been comforted with a little of that which the Poor man in *Abrahams* Boſom did enjoy, but it could not be given him; and this is a Miniſtration of Juſtice from the Juſt God and the Lamb, upon ſuch that have known the Lord, but have not liked to retain him in their Knowledge, and ſo have been given up to Unrighteouſneſs, until their Temple and Houſe, which was once in part ſwept and garniſhed, came again to be filled with Darkneſs; and here it has happened with them according to the true Proverb, *The Dog is returned to his Vomit again, and the Sow that was waſhed to her wallowing in the Mire.*

And

And therefore its good that we all take heed to him who is that moſt ſure and living Word of all the Prophets, ſo as to abide in it, then will it keep us in the hour of Temptation and Tryal: for ſome which *Peter* ſpake of, and the Author of that Epiſtle to the *Hebrews* ſpake of, who had taſted of the good Word of God and of the Power of the World to come, and was clean eſcaped the Polutions of the World, through the true Knowledge of the Lord and Saviour, theſe were again intangled and overcome with Sin, to the ſeperating of their Souls from God, and ſo their Laſt End was worſe than their Beginning; for better had it been for us if we had not known the Way of the Lord, if after we have known it we turn from the holy Commandment; for now is God putting a difference between Cattel and Cattel, and between the Sheep and the Goats; and Wo to them that dig deep to hide their Counſel from the Lord, whoſe work is in the Dark; ſaying, *No Eye may ſee them.* So conſider, ye that be for a wide and eaſie Way, that do the Work overly and ſlightly at home, ſo muſt you needs do it abroad; they that pity not the good in themſelves, but can live at eaſe in the Fleſh above the Croſs of Chriſt, which would mortifie the Deeds of the Fleſh, ſuch be apt to pity and take part with the bad in others and ſo the Root of Bitterneſs, which bears Gall and Wormwood ſprings up apace to the defiling of many; for their Vine is of the Vine of *Sodom*, and of the Fields of *Gomorrah*; their Grapes are Grapes of Gall, and their Cluſters are Bitter: And this is the Fruit of that Evil Root and Spirit that is riſen up in oppoſition to the Lord and his holy Will and Way this day, who be in the Willfulneſs and Preſumption, calling thoſe things that be Good, Evil and Idols, and as *Jeroboam*'s Calf, which be nothing elſe but Effects of that good which is in the Power; and ſuch be as the ſtrong Oaks of *Baſhan*, whom the Lord with his ſtormy Wind and Tempeſt will break to pieces, and come upon them, as upon Morter, and as the Potter when he treadeth Clay, and then ſhall ye know ye have ſinned againſt the Lord in with-ſtanding and ſlandering his Servants as *Apoſtates*, and ſo your Wells will be without Water, and your Cloudes without Rain from the Lord; your Root will be dried up from beneath, and your

flouriſhing Branches which be but in the mixture, and not truly grafted into the living Vine, they ſhall wither; you ſhall be as when a Hungry man dreameth he eats, but when he awakes he is ſtill Hungry, and his Soul within him hath ſtill Appetite; or as when a Thirſty man dreameth he drinks, but when he awakes he is ſtill Thirſty; ſo ſhall they all be, whatever they have known or ſeen, that fight againſt Mount *Sion*; for *Corah* and his Company, who cryed, *Are not all the Lord's People Holy, every one of them? Wherefore then do ye*, Moſes *and* Aaron, *take ſo much upon you, as to lift up your ſelves above the Congregation of the Lord?* Theſe were famous men, men of Renown in the Congregation; and it was themſelves that loved to have the Preheminence, which they charged upon that Meek man whom God honoured, and they were uſurping the Prieſthood which the Lord had given to *Aaron*: Theſe men, I ſay, doubtleſs had ſeen great things, and were men of Underſtanding, which made them honourable in the Eyes of the People; but they being puffed up in the fleſhly Mind, and having darkned themſelves with *Belial*'s Spirit, who is a King over all the Children of Pride, they ſaid to *Moſes, Wilt thou put out the Eyes of this People?* and charged him as a Lyar in the face of the Congregation, without all fear of God in their Hearts: *Moreover*, ſaid they, *thou haſt not brought us into a Land that floweth with Milk and Honey*; They would fain have been there to ſatisfie their Luſts with the good things thereof, whilſt they were unfit to partake of them.

And as I was conſidering what would be the End of theſe men who obey not the Goſpel; whither will they lead their Followers, who have not the Lord to lead them, but even into the Pit and Ditch of Darkneſs and Miery Places! out of which the Lord in his manifold Mercies hath plucked our feet; for they be not for Juſtice, that they eſteem harſh and bitter like Wormwood: And theſe words came freſh into me from the Lord to ſend amongſt you; *This is a People Robbed and Spoiled; they are ſnared in Holes, and ſhut up in Priſon-Houſes; they are for a Prey, and none ſaith Reſtore for a Spoile; and they themſelves do not ſay, Deliver:* And againſt ſuch the Teſtimony of Truth is.

But

But as for ſuch who mean well, and forbear the doing of things, becauſe they ſee them not, and be kept ſimple in their Minds, out of the Emnity, the Lord will teach ſuch, and guide them in the way he would have them to go, and to ſuch (God he knows) my Heart is tender; I judge them not, but leave them to the God of Mercy and Judgment.

And let none be content with Sights or Viſions of God only, for *Judas*, *Saul* and *Balaam* and many others had that, whoſe Hearts and Ears were not Circumciſed, nor right before the Lord; for man may ſee great things whilſt himſelf is yet afar off from him who is the Root and Giver of all good, as *Paul* ſaith, 1 *Cor.* 13. 1. *Though I underſtood all Myſteries, though I have the Gift of Prophecy, though I have all Faith, ſo that I could remove Mountains, though I ſpake with the Tongue of men and Angels, and have not Charity, I am but as a ſounding Braſs and tinkling Cimbal, being out of that more Excellent Way*; read *Ezek.* 16. alſo, being not ſubjected down thereunto, in the daily Croſs, with that that comes there-from, Man will ſoon be puffed up as a Bubble, and become as a wandring Star from his own Station and Order; for man being not ſubjected down into the true Love, to the Giver, he will vaunt himſelf, as if he bore the Root, or had ſomething which he had not received; and ſo play the Prodigal until Want and Famine comes upon him: And here is the great Idolatry and ſpiritual Whoredom when People run out with God's Gift to Sacrifice upon the Mountains, without the Leadings and Conduct of the great Captain of Salvation whoſe Leadings are alwayes in the living Path of Self-denyal, until down into the Humility Self be humbled, and made of no Reputation, and ſo is the Eye kept waking, and the living Keeper and Shepherd, that never ſlumbers nor ſleeps, comes to be ſeen Eye to Eye; and the Eye that ſees him, is ſatisfied; and its Life and Clearneſs of Sight is in his Preſence; and all that work here and walk here, ſtumble not, neither do they labour in vain, or ſpend their Strength for nought; for they be Workers together with God, and be the Wiſe Builders, as *Paul* was; for the Lord is the Builder of the ſure Houſe and City, which hath the Everlaſting Foundations, which *John* the beloved Diſciple gives

a Relation of, when he was in the Holy Spirit of Self-denyal on the Lord's Day, where Christ was his Root and Off-spring, his First and his Last, who bid him, *Fear not; I am he that was dead, and am alive, and behold I live for evermore; and I have the Keys of Hell and Death.*

And I do desire all that be newly convinced, that you keep your living Thirst and Pantings after the living God alive in you, and be not satisfied with any other thing besides the flowing-forth of the sincere Milk of the Word, and the goings-forth of that River which parteth it self into many Streams, from the spiritual *Eden* of God, to the watering of the Souls of the weary Followers and Flock of God; this is the ancient River, even that ancient River, the River of God, and the Brook in the Way, which *Enoch* and all the weary Travellers drank of, and so lifted up their Heads, and their Bow was renewed in their Hand, and their Arm was strengthned by the Arm of the Mighty God of *Jacob*; thence is the Shepherd the Stone of *Israel*, and the sure Foundation for the Righteous to build upon throughout all Generations; for they be not the Foolish Builders, raising their Structure with Hay or Stubble, Silver or Gold, or any such thing; for they hear the Word and keep it, they know the Word and do it, and so be the Wise Builders, and so their holy Building and House the Gates of Hell cannot prevail against. So go not forth, nor journey not, whilst the Cloud is upon the Spiritual Tabernacle, until you see the Cloud removed, and it going before you, to find you out a Resting-Place; and as *Joshua* said to *Israel* of old concerning the Shadow of this Spiritual Ark, *Joshua* 3. 4. so may I say to you, *Let there be a space between you and it, that you may know the Way you should go; for you have not passed this Way heretofore:* and so the Fire in *Sion*, and the Furnace of the Lord in *Jerusalem* ye shall know to your Good and not Hurt, who love him above all, even to take away the Bad, which hath seperated the Soul from the chief Good; and when he whets his glittering Sword, and causes his holy Hand to take hold on Vengeance, and when he layes his Ax to the Root of the Evil Tree to cut it down into this Consuming Fire, if thou now be patient, and bear the Indignation of the Lord

Lord for Sin, out of the Furnace will he bring thee as Gold, and nothing ſhall be conſumed but that which cannot dwell with the Lord, nor aſcend into his Holy Hill; and here to paſs through Death will be thy Life, thy Poverty Riches, and thy Loſs thy exceeding Gain and great Reward; for thou ſhalt fear the Lord and his Goodneſs, and thy Heart ſhall be enlarged greatly, and lifted up in his holy Way, becauſe the abundance of the Sea ſhall be converted unto thee, the Glory of that goodly Mountain *Lebanon*, even ſo ſpiritually, wherein dwelt thy Enemy afore-time, ſhall be given to thee, with the Excellency of *Carmel* and *Sharon*. But now run not out with the Flaſhes that come as Lightning out of the Eaſt into the Weſt; but keep down in Humility and Simplicity, and the Lord will teach the Simple, and the living Springs will he guide the Meek in Judgment.

Oh Friends! it is the Humble that give the Glory to the God of *Iſrael* for all his Benefits, and that render back again to him according as from him they have received; and to them will he ſhew his Wonders in the deep; he will beautifie them with Salvation, and make them exceeding glad with the Light of his Countenance.

When *David* was in the deep Poverty, crying unto the Lord, then did he hear and help him, and ſhewed him great things (to wit) *How the Angels of the Lord pitched their Tents about the Fearers of the Lord, and the Thouſands of Angels were his Charriots, wherewith he fought, and prevails forever againſt his Enemies, who touch and grieve his hidden Ones.*

And how did *Jacob* ſee the Hoſt of God's holy Angels, and God himſelf calling and ſpeaking to him out of Heaven, in the Day of his great Diſtreſs, when he wreſtled with him. and made Supplication to him!

And when the Prophet's Servant in *Dothan* had the Eye of his Underſtanding opened, that is ſhut in the Proud and Haughty, then he ſaw the Mountain full of Horſes of Fire, and Charriots of Fire round about *Eliſha*.

And the Apoſtle, who from a good Experience exhorted ſo much to Self-debaſement and a Dying daily, he ſaid in that great Danger by Sea that he was in, *The Angel of the Lord whoſe he*

was,

was, ſtood by him, to counſel and comfort him. And when before *Nero* he was brought, no man ſtood by him but the Lord only, and he ſtrengthned him, and he was delivered out of the Mouth of the Lyon.

And ſo as thy Ear is open to the living Shepherd's Voice of thy Soul, and his Precepts and Statutes with the Judgments by thee being obſerved, and not put away from thee nor ſlighted, thy Eye ſhall not be dim, but it ſhall be by the Lord held watching, and the Commands ſhall be to thee Life; and the Precepts of the Lord will be pure, rejoycing thy Heart, and opening thy Underſtanding, and him that is true thou ſhalt ſee, and no Evil ſhall come nigh thy Dwelling, and as Chriſt ſaid to them that kept his Sayings, *they ſhould never ſee Death*; but they being given up as a whole Burnt-Offering, into the holy Will, where is the holy Flames of Love, that many Waters cannot quench, they ſhall ſee Life and Immortality brought to light, and ſo come to be clothed upon with their Holy Houſe from Heaven, as the Unholy Houſe of the Wicked is broken down and deſtroyed.

H. W.

THE END.